This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

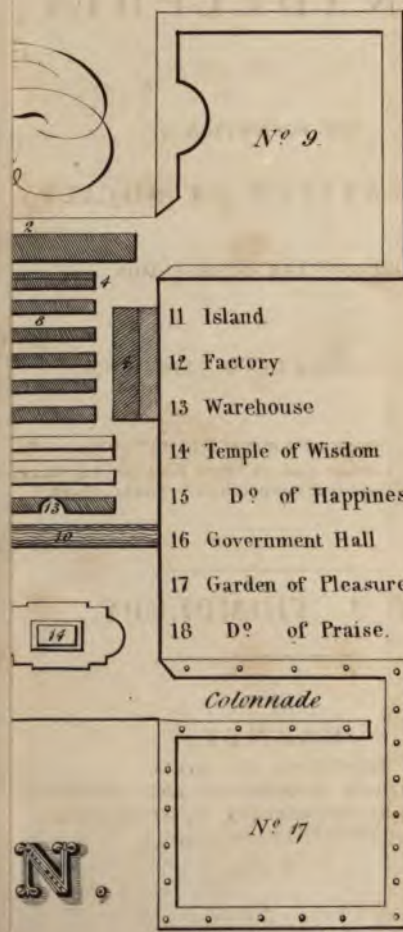
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

MONADELPHIA.

Thom. Tileby. J. 1832.

600010141D
32.
306.

600010141D
32.
306.



S. Woodhouse, Fecit.

P. Barnet, Herts.

MONADELPHIA

OR,

THE FORMATION OF

A NEW SYSTEM OF SOCIETY,

WITHOUT THE INTERVENTION

OF

A CIRCULATING MEDIUM.

"The love of money is the root of all evil." I Tim. vi. 10.
"This is the message that ye heard from the beginning, that ye should love one another." I John, iii. 11.

BY J. THIMBLEBY.

BARNET:
PRINTED FOR THE AUTHOR,
AND W. BALDOCK, BOOKSELLER AND STATIONER;
AND W. FORD, BOOKSELLER, 69, WOOD-STREET,
CHEAPSIDE, LONDON.
1832.

306.

ENTERED AT STATIONERS' HALL.

BARNET:
PRINTED BY W. BALDOCK.

798.

TO THE READER.

Reader, I do not address you for the purpose of deprecating criticism; or, to beg a protection for my work which it does not deserve. I wish to be tried by the merits of the case. I am not unaware, that the man who attempts to overturn an old system, sanctioned by time, and fortified by prejudice, runs the risk of being assailed by every weapon which calumny and ill nature can supply. It is nevertheless the duty of every good man, to act, speak, and think, fearlessly, for the welfare of his fellow creatures. That I have this, at least, at heart, I hope the following pages will testify. I have endeavoured to lay down a Plan, by which man may be made happy; and I think it will be his own fault if he is

not. In making pure Religion the basis of my system, I have essentially differed from those who have gone before me: and I hope that the plan submitted to your notice, will have some claim to attention; as it unites the spiritual welfare of man, with his temporal happiness.

The importance of the subject merits a much more extended discussion than the present: but it was my wish to bring the price of the Work within the reach of the poorest classes of society. Should a discerning public, overlooking the defects of the author, patronize it for the sake of the good which it is my hope it will diffuse, I may feel encouraged to resume the subject at a future period.

INTRODUCTION.

My fellow man! whether rich or poor—high or low: whether thou wast born on the fertile plains of Asia, or in the deserts of Siberia: under the burning zone of Africa, or on the never-melting snows of Lapland: whether thou supposest thyself a free-born Englishman, or art really the vilest slave on the face of the earth: this treatise equally affects all. In it behold a prospect of that day, which soon will succeed this long night of error and misery! Yes, it will be found to embrace every means of producing the most superior happiness to the whole world, by founding on the firmest basis, a project, which will erase from the mind every error; will concentrate into one point the diversified opinions and prejudices that now exist with regard to religion, root out every misery from society, and make men really free; will establish truth, and, in

short, will effect every blessing which the mind of man can comprehend.

In order to bring home to the mind more fully the superiority of this, my system, I will endeavour to point out clearly the misery of the present one, and the cause of that misery: confining myself to known facts, admitted by all. Who will deny that men are generally "every one against his fellow"? Turn your attention to the American Indians, to the horrid cruelties which they exercise towards their fellow men: to the Savages that inhabit the islands of the South Sea—the numberless tribes that are ever warring against each other, along the coast, and in the interior of Africa—besides innumerable hordes in different parts of the world, where civilization is unknown;—heaping upon themselves slavery and wretchedness. And what is the cause of all this? One individual marks out a boundary, and calls it his own; a stronger than he covets it. This produces war, and all its horrors.

But why confine myself to uncivilized nations? Do war and misery, slavery and wretchedness, belong to them alone? No.

Even in Europe (the most enlightened quarter of the globe,) these horrors are equalled, if not exceeded. Behold the despot! whose will is law, tyrannizing over those for whose protection he ought to sacrifice his life; murdering some; incarcerating others for life in gloomy and unwholesome dungeons; and wresting from his subjects the fruit of their hard earnings; his aristocrats keeping the deluded peasantry in the worst state of ignorance and slavery!

Again, behold the nation striving to obtain that freedom of which her more powerful neighbour has deprived her; her fair fields deluged with the blood of thousands, and misery and wretchedness hovering around her devoted inhabitants! Even if she gain her freedom, what dark prospects present themselves! her land laid waste, her towns levelled with the ground, and her treasury exhausted. Look upon other states, some of their inhabitants rolling and revelling in riches, while others are starving with hunger!

Would that I could pass over England, my dear native country, but I know too well the misery that surrounds all classes of

society in England's envied isle. My readers too, will be Englishmen; they will feel more acutely the wretchedness of the system by which they are galled; they will see that ere long that system must have an end—is fast wearing away. The convulsions that at this present time are shaking the nation, prove it. Men's minds are becoming more and more enlightened, while education is reflecting from her mirror, truths that cannot be controverted. Yes, my countrymen, a new era is about to appear, when the light of heaven will no more behold the Right Honorable rolling in his carriage, while his fellow-mortal knows not where to find his next meal: will no more behold the pampered rich man wrenching from the poor the produce of their labour; no more behold the man who once moved in a high sphere, sunk deep in poverty, viewing with despair his wife and children starving around him, without the power to alleviate their distress: will no more behold the man who has toiled through the greater part of his existence to gain a scanty livelihood; in the decline of life, when time has bleached his locks, and old age has robbed him

of most of his bodily powers—at a season too, when nature requires support and attention—obliged to be the inmate of a workhouse; where, perhaps, an unfeeling master tyrannizes over his sufferings: neglected—forgotten—suffered to die, without one friend near him to receive his last wish, or close his dying eyes.

As I have begun to view the misery men are now suffering, allow me to direct your attention more particularly. Enquire of the man who has titles, honours, and riches, if he is happy! No: for he is the victim of hope, of fear, and of doubt. The canker-worm of care, may be preying on his vitals, rendering the blessings he possesses tasteless and insipid. Ask the man of independent fortune, who feels not the weight of public affairs, if he is happy! No: there too care will be found embittering his life. Time may rob him of all his independency, and he may become one of the poorest mortals that breathe. Ask the merchant, or the tradesman; the professional man, or the poet; the schemer, or his dupe; the farmer, or his labourer; and you will find none happy in the true sense of the word. Hope and fear,

doubt and care, are the inmates of every breast.

Take a view of the different scenes in our great Metropolis; consider the sinks of infamy with which it abounds. See men who might have been the most useful members of society, plunging themselves into a vortex of dissipation, to support which they use every unlawful means; preying upon their fellow men; shrinking from no crime; no action so base but they would glory in the performance of it; and at last, justly suffering the penalties of their country's laws, against which they had so often offended.

Reader, when a mind that is susceptible of those feelings which bespeak love to man; a mind that deeply sympathizes with the evils to which he is now subject; when such a mind views the abject misery inflicted on those whom man is bound especially to protect, it sickens with horror; it loathes a world in which the acme of wretchednesss is experienced by the weakest and loveliest of nature's works. O man, consider! what must be the state of that system in which the most beautiful part of the

creation are degraded, debased, and made the victims of man's worst passions.

Take a view of the many filthy hovels, and equally filthy alleys, the abodes of poverty and vice: your soul will be harrowed at the prospect. Attend at our police offices, and your ears will be astounded at the crimes which man can be guilty of. Take a general view of the labouring class; behold most, if not all, sunk into the lowest state of ignorance, victims of want and distress. Degrading thought! that in this island of boasted *freedom* and refinement, of arts, and of sciences, there are thousands removed but one gradation from the brute!

I have now taken what may be called an individual view of the misery experienced under the present system: but if I extend that view to political concerns, another and a wider field is opened to me. Consider the millions which are expended in support of a system, that with all those millions spent, can neither lessen vice nor reward virtue: that cannot deduct from the cares of man, but rather increases them.

Who will deny that the use of machinery,

instead of adding to the comfort and convenience of man, too often increases his misery? Who will deny, that there is land now lying waste, which would support thousands, while thousands are starving? that Religion, which ought to make man happy and sinless, is made to increase crime and render him wretched? that education, instead of enlightening the mind, is entangling it in a labyrinth of doubt, perplexity, and prejudice? Thus does the present system of things turn blessings into curses; while men, instead of co-operating together for each other's good, allow selfishness to actuate every motive, thereby increasing the general misery.

My readers may here say, I have glanced at the bad features of the present system only; and have not in any way considered the good which results from it. But I will ask them, *Where is the good?* They may tell me to consider our philanthropic and benevolent societies; that there is no distress, in which even the poorest sufferers may not somewhere find relief. They may remind me how we have risen above other nations in arts and sciences.

May point out the liberal and beneficial laws by which we are governed; laws, such as no other country can boast of: may instance our charity schools, where the poorer classes are clothed and educated,—our religious freedom, by means of which man may worship God in any way he pleases,—our naval and military establishments, to watch over the safety of the state,—our parliament, to attend to the rights of the people,—our police, to protect,—our prisons, to deter the robber from attacking our property,—and a thousand other benefits which we are enjoying. I acknowledge all: I will allow that we are experiencing blessings to which other nations are strangers: but let me ask, Are not Englishmen also, generally, suffering the miseries which I have described above? No one, I am sure, can deny that those miseries exist. How imperfect, then, must that system be, that, with all its acknowledged blessings, cannot secure any lasting happiness to man.

Having fully demonstrated the badness of the present system, and its insufficiency to give genuine happiness to any mortal, I next proceed

to enquire into the cause of that insufficiency, that I may the better be enabled to provide a remedy for it. My fellow man, the primary cause of all thy distress, thy troubles, thy cares, and thy misery, is INDIVIDUAL PROPERTY; or, the CIRCULATION OF MONEY! two evils, which may be considered as synonimous; and which, before thou canst experience any degree of real earthly happiness, must cease to exist.

Start not at the idea—say not that it is impossible! Do not treat me as a visionary, and so throw the book aside, but read on: consider, and well digest it. I defy any man to prove that it is impossible to exist without money. The abolition of money would pave the way for the extension of the Christian Religion in its utmost purity; and, consequently, secure the real happiness of every human being on the face of the earth. Men's minds would then rise rapidly to that enlightened state, in which nothing that might add to the well-being of society would be left unaccomplished; for while I look upon man as a superior being, created for great and noble purposes, I feel certain, that, by the help of his Creator, he can and may effect them.

If there was no individual property, there would be no ambition. And what is ambition? Some of our authors do their best to make it appear a virtue; but, throw aside the flimsy veil with which they strive to cover its deformity, and it will appear in its true shape, covetousness and envy undisguised. One man sees another placed in a high situation, envies him, and covets his honors. This we miscal ambition! Kings covet each other's territories; and the lives of millions are, without compunction, sacrificed to gratify one man's *ambition!* Yet historians and poets hold up to succeeding generations an Alexander, a Cæsar, or a Buonaparte, not as one of the greatest murderers the world has produced; not as an example to deter others from acting, or wishing to act like him; but as an example to excite in the young mind that horrid sin, ambition.

But, if there was no individual property, there would be no wars! And what an invaluable blessing is peace! Again, if there was no individual property, no man would be richer than his fellow, and consequently there would be no tyranny, either civil or religious, to para-

lize the efforts of mankind: no oppressor to trample with relentless fury on the innocent and the helpless.

If there was no money, there would be no theft; no inducement to deceive: for the comforts of all would be equal. Reader, it is money that brings the old man to a prison: it is money that makes the town swarm with prostitutes, and brings poverty and disease into the abodes of misery: it is money that engenders ignorance: money is the parent of vice: through money the honest man beholds his wife and children starving around him, without the power to help them: through money the man who holds a confidential situation, with every prospect of happiness before him, is led to rob his employer, and ends his life upon the gallows: it is through the love of money that the man who allows himself to be involved in gambling schemes, is quickly ruined—seeks to drown his cares in drinking—becomes the outcast of society, the pity of some, and the scorn of others; until, unable to bear up under his troubles, he, at last, rushes unprepared into the presence of his Maker.

If money then produces so much evil, the abolition of it must naturally be productive of good. I have shewn it to be the cause of all the evils with which men are afflicted. I have now to lay before my readers the means to be used to abolish those evils. To accomplish this, I shall point out a system that will produce real happiness: a system in which men's necessities may be fully supplied: in which they will have no care for the future, either for themselves or their offspring, with regard to food or clothing: in which disease and all its dreadful ravages in a little time will cease: and in which every thing will harmonize, so as to produce the most beneficial results.

To give a clear idea of the nature of the system to which I have adverted, I will briefly open the principle of it to the mind, before I proceed to enlarge upon it in detail. Suppose a shoemaker, who had made a pair of shoes, wanted a loaf of bread; I would not advise him to take them to a baker, and ask him to give a loaf in exchange for them, because that might only create confusion. The baker might not want the shoes; or the shoemaker

might consider his shoes worth more than a loaf of bread. But I would desire the latter to take his shoes to a warehouse appropriated to that purpose, and the baker should bring him bread; and so on with regard to any other trade. The tailor, when he had finished a garment should also take it to the warehouse: the hatter should do the same. In this warehouse should be different departments for all kinds of goods, both manufactured and unmanufactured; and when the tailor or the shoemaker were in want of materiuls to work with or upon, they should go to the department in which those materials were kept, and take them. When the baker or butcher found his clothes worn out, he should go to the clothing department, and fit himself with a new coat, shoes, or hat, as he might want. So it should be with all trades or classes of men. Each man should do his utmost for his fellow-creatures, and should receive in return from the public property, every necessary. The baker and the butcher would daily supply him with food; and in regard to clothing, at any time when he found himself in want,

he would go immediately to the warehouse and supply himself.

Having thus slightly explained the groundwork of my plan, let me entreat the careful attention of my readers, to the systematic development of it, which is comprised in the following pages.

DEVELOPMENT.

It has been shewn, in the Introduction to this work, that all the misery to which man is subjected under the existing system, is to be attributed to Invidual Property, or the Circulation of Money. To abolish these evils, must, therefore, be the first step towards effecting a change for the better; and the second, to substitute a new system, in place of the present one, pure and efficacious in its principle, simple in its construction, and replete with all that is requisite to combine the real and permanent happiness of individuals, with the best interests of society at large. The basis of this system must be Brotherly Love. Individual Property must be succeeded by equal participation in the general stock; and the use of a Circulating Medium by a reciprocal exchange of the necessaries and conveniences of life. To carry this desirable object into full effect, it will be

necessary to adopt a systematic plan: and the following will, I trust, be found to embrace all that is necessary to the gradual progress of mankind, towards that much-longed-for summit of earthly happiness, which should bound the wishes of the real christian, on this side the grave.

THE TOWN.

A town should be built which would contain 6,000 persons. It would be required, that round this town, there should be sufficient land to maintain that number of inhabitants. I do not mean that this plan could not be carried into effect by any less number of persons: for if only 200 persons were all actuated by the same motives, it might soon succeed.

This town should be constructed in a square form, with a projecting square at each corner; (vide engraved Plan) and should consist of 18 departments: viz. No. 1, a warehouse for the reception of manufactured goods, to which the different trades should bring the pro-

duce of their labour, and from which they would receive their necessary clothing. No. 2, a warehouse, divided into two parts: one for raw materials, the other for materials wrought up into cloth, cotton, leather, &c. No. 3, a slaughter yard, containing stalls for cattle, melting houses for candle makers, &c. No. 4, stables for horses, for the convenience of the inhabitants, either for pleasure or business. No. 5, streets, or rows of houses, for those who require workshops. Each row of houses should be inhabited by one trade. No. 6, houses for tanners. No. 7, ditto for bakers. As the health and comfort of every person should be chiefly considered, the ovens should be entirely separated from the dwelling houses. No 8, storehouses for poultry, butter, eggs, fish, vegetables, &c.* No. 9, burying ground, or cemetry; it should contain a chapel, where solemn praise should be given to God, for his mercy in taking another soul to heaven. No. 10, a canal, which would afford recreation to youth,

* To ascertain the exact quantity of provisions required for the society, read J. R. Edmond's Practical, Moral, and Political Economy.

and serve to bring corn, &c. into the town; it should branch off in the centre, leaving an island, No. 11. No. 12, a factory, for the manufacture of such goods as require fire or water. No. 13, a warehouse, for the receipt of iron, lead, and copper ore. No. 14, temple of Wisdom; the two wings for the education of youth, the centre for those who study the fine arts, composers, doctors, and astronomers. No. 15, temple of Happiness: part of this building for the reception of those who have arrived at that age, when they would wish to retire from toil, both mental and bodily; the other part for those who prefer leading a single life. No. 16, the government hall. In this building the governors of the society are to assemble, to discuss the welfare of the community. No. 17, the garden of pleasure, for all persons to resort to, from three in the afternoon, until ten in the evening. In this garden, every thing that is either the work of Art or Nature, should be brought into requisition, to make it really the seat of innocent delight. The sublimity and grandeur of Nature should be exhibited, in her rivers, her rills, cataracts, grottos, and groves; and

the pleasing and admirable effects of Art, shewn in her fountains, bowers, illuminations, and transparencies. Here should men realize their loftiest ideas of all that is sublime and beautiful, of all that they consider attractive and lovely. It should also contain four halls, those of statuary, science, mirth, and concord: and a colonnade, where the astronomer could display to his audience the wonders of the heavens; the naturalist, those of the earth; and the composer delight the senses with the effects of music. No. 18, the garden of praise, which should be planned so as to excite the sublimest feelings on entering it. It should contain a promenade, and a temple for worship. There should also be a collection of beasts, birds, and fishes, so arranged as to give the best possible effect; and a similar collection of the choicest botanical productions. In both of the gardens should be cottages for those who attend to keep them in order.

It would require a society consisting of between 6,000 and 7,000 persons to allow my system to bear upon all its points: viz. 3,000 persons about the age of 21, with their wives,

and 50 persons about 40, with their wives. The young men to work, and the middle aged men to be considered as regulators.

The town being thus supplied with inhabitants, and provided, in every respect, with the means of affording them habitations, sustenance, clothing, and recreation, I proceed, in further development of my system, to consider the necessities of the Society, or Brotherhood, with regard to the important questions of Government, Education of youth, and Religion. I shall first speak of

GOVERNMENT.

Man, under the present system, is a mere machine. He is enslaved, degraded, and debased. He has no power to act of himself, but is surrounded by circumstances which act upon him; and is compelled to receive impressions and to imbibe prejudices, quite inimical to his real good. Nature, who from month to month, and from year to year, pours her blessings into the lap of man, in many instances pro-

duces misery instead of happiness: so much has he disorganized and perverted his best means of enjoyment. To give him real happiness, the darkness of ignorance must be chased away by the light of knowledge. He will then be able to discern truth from error: will soon remove the bad circumstances that now surround him, and be no more the slave of ignorance. Reader, remember I am addressing all classes of mankind! Then, Britons! open your eyes, and view the mean, the paltry powers which now enslave you,—which grasp you with a hold so firm, that you say it can never be loosed! Ignorance has placed you in a dungeon, shutting out the light of Truth and Reason; has given you that bauble, gold, to dazzle your understanding with its lustre; and placed over you, that monster, Prejudice, who has bound you in his iron chain. My friends, arise! watch the moment when Prejudice is least upon his guard, and allow Reason and Truth to throw their cheering light upon you. Soon will you then cast away the treacherous metal; soon will you tread it in the dust. You will detest it as an "abominable thing." If you act thus,

Prejudice will give way to Truth, and Ignorance to Knowledge. The danger will vanish, and you will be surprised that you have been so long enslaved by powers so despicable and so detestable.

The government of the society formed under this new system, should be vested solely in men of every profession who have attained the age of forty. Men's minds at this age arrive at a point, when if properly brought into action, they will produce the most beneficial results. It would be one great end of this system to make men really free. I do not speak of that ideal freedom which men now boast of: there is not one man in a thousand, who has ever experienced the happiness of being perfectly free. Indeed, in the present system, all men are slaves, either to circumstances, their passions, or their prejudices. In this system on the contrary, it will be seen that men, from their birth to their death, would experience the most perfect freedom; and consequently, when they had arrived at the age of forty, would be allowed to act as they pleased; to work, or not to work; to attend to the management

of the society or not, at their own will and pleasure.

The principal concerns which they would have to attend to, as governors, would be, the bartering of goods manufactured in the town, with strangers; the warehouses, that they might be always properly supplied with manufactured goods, and materials for the manufacturer; any inconsistency in the conduct of the inhabitants, in order that it might be rectified: all the buildings, so that they might be kept in proper repair; the regular distribution of provisions; and the general wants and comforts of all.

It will be seen that every man would have the prospect of one day becoming a governor; and consequently, have the strongest inducement to attend to the orders that the governors might see it necessary to issue, for the welfare of the community. Thus, if any of the departments required a fresh supply, or tenders were sent by strangers for the barter of any commodity, of which there was not a sufficiency, after the subject had been debated in council, printed notices should be sent round to all; and

as every men would be required to employ his time or talents, for the general good of the society, all would at once see the expediency of furnishing the necessary supplies. Still no restraint would be put upon any one: every man would be left to act by his own free will, without any danger to the public welfare; for the system of education which I shall propose hereafter, would so act upon the mind, that employment would be considered a pleasure, and not in any way a toil. Every man, whatever might be the trade or profession in which he at any time became engaged, would receive from the public stock whatever he required; clothes to wear, food to eat, and physicians to attend him when ill: and would enjoy pleasures which but few have now the possibility of doing, with the certainty of being provided for in old age, and the prospect of eternal bliss hereafter.

I would ask the advocates of the present system, What could men require beyond than the above? What advantage is it to have more than we can possibly make use of? If society was properly formed, one man could always

produce more than sufficient for himself: then why not let the surplus of his production go towards equalizing those blessings, with which, under the present system, the idle class are satiated, whilst the productive class have it not in their power to partake of?

It was not to Adam alone that God gave dominion over the "fish of the sea, and fowls of the air," but to Adam and his *posterity;* and, consequently, all men have, by nature, an equal right to participate in those bounties which Providence so lavishly bestows. By what authority, then, does one man arrogate to himself those things, which, if properly equalized, would confer happiness on all mankind alike: but which, those who possess in superabundance do not really enjoy, while those who have them not, are miserable for the want of? so that in both cases they are rendered the very reverse of blessings. Many a rich man, through the whole course of his life, has not performed one good action; his own sensual gratification being the only spur to all his exertions, while his possessions (sufficient, perhaps, to support twenty men) have not been obtained through

his own industry, or talents, but inherited from his forefathers; by whom they were first received from a Sovereign, who had wrested them from the original possessor, by means of that species of wholesale robbery which men call war. Thus we should often find, that the rich, the mighty, and the idle of the land, are in possession of that, which in justice belongs to those, whose labour has brought it to a state fit for production.

And I would ask, if it is not also a fact, that but few men of genius, have realized that prosperity to which their exertions entitle them. Their minds deeply intent upon some grand or notable discovery, cannot be supposed to be at all engaged in the accumulation of money, and therefore they become the victims of interested persons, who make a property of their abilities. The man of genius is mostly doomed to struggle with poverty, while the man of no intellect, but of a low and sordid mind, is reaping all the benefits derived from their talents. Thus is genius trod in the dust, till at last, crushed to atoms by the weight which it is unable to shake off, it leaves this world of darkness and wretchedness. But to proceed.

A certain number of governors should attend at the warehouses, daily, from ten till three o'clock, to receive manufactured articles from the makers, and to answer the application of those persons who required materials or clothing. Each department of the warehouses should be superintended by such of the governors as had previously been engaged in the line of business to which it was appropriated. Thus, the shoe department should be under the control of shoemakers; the hat department under that of hatters, and so on.

The females of the society should be employed to make the linen garments, and such articles of furniture as require needle-work; and would receive from the warehouse, the goods and necessary implements for that purpose. They should also make their own clothes, and dress according to their ages. The fashion of their dress should be extremely simple, yet such as to render them lovely and desirable. With regard to the distribution of provisions, the governors should see that the slaughter yard and provision warehouses were properly supplied; and that the inhabitants received

their provision daily, and at proper hours. It should be taken round by the butchers and bakers, in machines for the purpose; so that every family might have their choice. Each person would be required to take a sufficiency of provision on the Saturday, to last till the Monday following; as no work whatever would be allowed on the sabbath.

Every youth, when arrived at the age of fourteen, would be required to choose some trade or profession, that he might learn to be useful to his fellow man; but after such trade or profession was learned, he would be allowed to act as he pleased.

At three o'clock, those who felt inclined, might quit their work, and follow such recreations as they liked. The Garden of Pleasure would be then opened, where each one might amuse himself as he thought proper: some in conversation, or walking: the young people in dancing, or other healthful sports: some persons might attend to the orations, or music, and others wander over the garden. The governors should also take care to vary the amusements, that the mind might not be tired

by sameness. I have before observed, that, in this garden, Nature and Art should vie with each other, to produce the greatest possible diversity of entertainment.

Men would also be allowed to travel at pleasure: but, in the infancy of the society, would be required, at their return, to give an account of the good they had done, or the benefits they had received. As the society advanced towards maturity, such would be its superior state, that its inhabitants would have no other motive to quit their peaceful homes, than the pure one of benefitting their fellow creatures.

When men arrived at that period of life at which old age begins to creep on, and they found their strength decaying fast, and their faculties getting weaker and weaker, having done all in their power for the good of their fellow men, they should retire to the Temple of Happiness; where their latter days would be passed in calmness and serenity. No cares for their offspring would trouble them; no fears for the future would disturb their minds in the contemplation of the delightful idea, that they were only leaving this world for a better.

The other part of this building should be appropriated to those who wished to live a life of celibacy. The females who inhabited it would be required to attend to the comforts of the aged, and to keep the building in order and cleanliness. Young girls from the age of fourteen, till marriage, would be required to assist those married people who had no children: (except the eldest, who would remain with her parents:) but their labour would cease daily, at the regular hour of three.

With respect to the union between the two sexes, the parties should make their wishes known to the governors; who would thereupon appoint them a dwelling house, and see it properly furnished for their reception. The parties should stand up in the temple on the sabbath day, and openly take each other for man and wife. If they afterwards found, that, from difference of tempers, or any other cause, they could not live happily together, they should be allowed to separate, and repair to theTemple of Happiness. Thus would all unhappiness, with regard to marriages, cease.

As it is impossible to be happy without

health, the health of the community should be the chief point considered. The study of medicine, chemistry, and surgery, must, therefore, be particularly attended to; and it would be requisite that the medical professors should notice attentively the habits of their patients; so that they might as much endeavour to prevent disease, as to cure it when contracted. In order to facilitate this object, each medical man should be appointed to preside over a certain district, which he should visit daily, and which should be limited, so as not to be burthensome to him. In cases of emergency, he must call in the aid of (at least) two other professors, (or more, if necessary) for the purpose of consultation. Should the patient eventually die of a disease that baffled their united skill, they should open the body previously to interment, and endeavour to discover the cause of death; and if any medical professor, in the infancy of the society, by neglect, improper medicine, or not calling in timely assistance, occasioned the death of a patient, expulsion from his office should directly ensue; and he should be required to

quit the town in two days. In order to improve the study of medicine, each professor should be desired to keep a journal, in which he should enter the particulars of every case that occurred in his district, and his treatment of it; which journal should be produced at the meeting of a medical board, (convened once in every month) for the inspection of all the professors who composed the said board.

As all the necessary comforts of wine, spirits, broth, gruel, panado, sago, arrow root, jelly, &c. would be freely dispensed, on the requisition of a medical man, it would be necessary for each professor to see that no improper use was made of them, but that they were applied to the best advantage.

With regard to beverage in general, the opinion of the medical professors should be taken, as to quality, the quantity to be allowed to individuals, and the regulation of thesupply.

The chief object of this system being to do away with a Circulating Medium altogether, merchants should be engaged to supply the town with raw silk, raw cotton, wool, hemp,

flax, timber, metals, coals, and every other species of material required: which they must exchange by barter, for the manufactures of the town. The merchant should draw up his terms of barter, which should be laid before the council of governors, and, according to their decision, be acceded to by the society, or rejected.

EDUCATION.

Upon the education of the rising generation, from the time of their entrance into the public school, at four years old, till their arrival at the age of fourteen, I should place my chief hope. To prove the utility of my plan of instruction, and to bring the difference between it and the existing methods home to the mind, I will endeavour to point out to my readers, the wrong notions which are necessarily infused into the infant mind, under the present system. Children who abide with their parents till they are twelve or fourteen years old, naturally imbibe all the false notions, prejudices, and other

evil qualities, of those about them; and as parents among the poorer class are mostly uneducated, and drunkards, (and indeed, indulge in every other species of vice,) the effect is dreadful to the young mind; depravity becomes firmly rooted in the heart; and the conduct of the parents continues to operate upon the children, till they arrive at maturity; when they walk in the same path: often in a worse. The same may be said of all the gradations in the nation. According to the situation in which the child is placed at his birth, he imbibes the pride and ambition of the first class of society, the narrow prejudices of the second, or the vices of the third. I will now turn your attention more fully to the different circumstances, notions, and prejudices, which are at present brought into action in forming the infant mind, among these three classes.

The first class, will be first brought under consideration. Bred up in a state of pride and luxury, taught to look down on their fellow mortals, as merely subservient to their pleasure or their profit, and to consider individual property, as the only means by which they can

derive any happiness, they see, without remorse, their fellow creatures suffer the evils of poverty, while they are revelling in superfluity, or plunging into dissipation.

Very few of this class prove superior to the rest of mankind, in regard to intellectual faculties: a great proof of the insufficiency of their education to produce that benefit which is expected from it: on the contrary, it too readily instils into their minds, those bad principles, of which they very often make a boast.

We will now take a view of the second, or middle class of society. What innumerable evils has a child here to contend with! His ideas are hardly formed, ere he is taught to consider money as the most valuable earthly possession. Nursed under the too tender eye of a parent, till five, six, or seven years old, his little passions fostered, instead of being rooted out, he is sent to a boarding school; where, if he should not meet with a good instructor, his mind becomes inert, or open only to bad impressions. Having myself experienced the ill effects of a boarding school education,

the master of which was incapacitated, either through engagements or inability, I am enabled to write feelingly. The child is sent to the school, with his mind alive only to the fear of punishment, or the hope of reward, which act upon it, so as to beget innumerable evils; making education a toil instead of a pleasure. The master has, perhaps, numerous scholars; many are therefore unavoidably neglected; and the consequence is, that those who are quick and ready, though idle, may receive reward, while those who are slow, though industrious, receive punishment. Again, no attention is paid to the youth's future prospects; but his most valuable time is sometimes spent in learning that, which will be totally useless to him through the whole of his life. In other instances, he is obliged to learn that for which he has no inclination; while that which would be most congenial to his feelings, and in which, therefore, he would make most rapid progress, is never taught him, and the youth becomes indifferent to learning. Again, the master, instead of cultivating a due respect and esteem from his scholars, sometimes gives undue

license to one, and uses severity towards others: this excites a spirit of insubordination in the school, which not unfrequently ends in open rebellion; so that many children who are anxious to learn, dare not, for fear of the larger boys. Thus they receive the rudiments of education, without the least knowledge of its fundamental parts.

The child is at length introduced on the great theatre of life; taught to make riches his chief aim; to look upon every man as deceiving him; and to do his utmost to deceive others, in his turn.

Under this head, we will also consider the amusements of children, and prove that they are equally bad in principle. Few of them do any more than engender bad propensities. Children are allowed to play games of chance, which naturally lead them, first to cheat, then to lie and steal; and arouse all the bad feelings of the heart. A few of their amusements, it is true, have the effect of adding vigour to the body; but none add vigour to the faculties. It is by a judicious employment of the season of relaxation from study, that the body may be

invigorated, the mind enlarged, and the ideas expanded, to far greater extent than intense study would ever admit of.

We now come to the children of the third, or poorer class. As soon as the infant arrives at the knowledge of right and wrong, (indeed, while in the arms,) he is taught to look upon money as the means of supplying his wants. This naturally creates in him a wish to possess it, which, as his age increases, produces the worst effect upon his morals; and his depraved nature, unreformed by education, leads him to steal, lie, and deceive, in order that he may obtain money.

Besides these evils thus acting upon the three classes of society, envy, malice, and discontent, unite in steeling the mind against the admission of the finer and more generous feelings, and lead gradually on to those horrid acts of depravity and cruelty, which disgrace mankind; while they break asunder the bonds of brotherly affection, which can alone hold society together.

Equally the same may be said of modern female education, which engenders pride,

vanity, the love of dress, and many other evils, ending, too often, in prostitution, and all the dreadful vices connected with it.

Thus do we behold the faculties of the mind destroyed, or cooped up, through the improper education of youth. No wonder, then, that we move very slowly on with regard to the arts and sciences; whereas if the young mind was allowed to expand freely, we should behold the sciences advanced to perfection, and the arts cultivated so as to produce great and wonderful effects on all created beings.

My readers will again say, that I have been partial; that I have considered the evil, and not the good. I reply as before, there is little good emanating from the present system; for if one man rises above his fellows, it is not the effect of education, but of his own natural genius. Every mind has a peculiar organization, the development of which, should be the chief end of education; and which, when properly brought into action, will inevitably lead to the most beneficial results.

Having pointed out the errors of modern education, and the ill effects arising therefrom, I shall call the attention of my readers to an improved system, by which I hope to remedy all the evils complained of, and to promote the happiness of all men, through the whole course of their lives.

The part of the town appropriated to the education of youth, would be the two wings of the Temple of Wisdom; one wing for boys, and the other for girls. These wings should each consist of an hospital, sleeping rooms, dining and education halls, kitchens, &c. The education halls should be appropriated to reading, writing and arithmetic, drawing, music, dancing, and the languages, in such a manner, as to allow each pursuit to be carried on, independently of any other. In the centre of each wing, should be a school library, with a lecture room over it. The large ground should be planned out for the recreation of the children, and furnished with baths, and various machines, such as the lever, pulley, wedge, screw, and other philosophical contrivances, disposed in such manner as to in-

vigorate their bodies, and at the same time fix the first principles of science in their minds, so that amusement and instruction might be combined.

The instructors should be persons of the most amiable disposition; deeply sensible of the responsibility of their office, and convinced that the welfare of the community must depend upon their skill and diligence; and the future happiness of each child on the superiority of their instruction.

There should be three divisions of boys; the first, comprising those from four to six years of age: the second, those from six to ten: and the third, those from ten to fourteen. The first division should be placed on the girls' side; as it would devolve on the female instructors, to unfold their tender minds, in the first instance. One of the chief objects in view, should be to instil love towards each other; this should be effected, not only by formal instruction, but by the tenderest attention being constantly paid to them. No idea of reward or punishment should be allowed to enter their minds, that they might not be tempted to tell an untruth

by the hope of the one, or the fear of the other. The children in each division should be clothed alike, that there might be no cause for envy. Instruction should be, as much as possible, combined with amusement; no force whatever should be used; no task imposed; but the infant mind left entirely free. They should be taught only one prayer to their Creator, and that should breathe the language of praise; no idea of punishment in the next world, should be allowed to harrass them.

At the age of six years, they should be placed in the second division, and removed to the boys' academy, where the rudiments of the different branches of education should be laid before them, in the simplest and most amusing manner. The masters should regulate their conduct, watch their minds, and carefully observe the bent of their ideas; so that the latter might be expanded in such a way as to be of the greatest use to society. This division should attend to their studies from seven in the morning, till noon.

At the age of ten, they should have more

liberty; a room should be allowed them, as a study and sleeping room. They should attend to the lectures on History, Astronomy, Religion, Mathematics, &c., so that the ideas which had previously been formed in school, might be perfected in all their bearings. This division should attend to instruction, from one o'clock till six. The utmost freedom should be allowed, from the age of six till fourteen, so that each particular talent might take its right course.

Their sports, it has been observed, should improve the mind, while at the same time they served to invigorate the body. Professors should attend during the play hours, to give explanations, and render the most trivial sport, a pathway to science; by illustrating the theory of the trundling of a hoop, the rolling of a ball, the projection of a stone, or the flying of a kite.

With regard to clothing, each division should be dressed in a simple, but separate uniform; light, elastic, and in no wise calculated to incumber their bodies.

We now come to the female department. This, as has already been stated, should occupy

the other wing, and be fitted up in the same manner as the boys'.

The importance of female education has never been sufficiently considered: but how necessary it is, that this should be of a very superior order, when we consider that it naturally devolves on woman to form the infant mind. Disinterestedness, purity of thought, and a firm resolve to live only for the happiness of their fellow creatures, form the basis on which I would build female education; and on this basis I would raise a structure, comprising every branch of learning, that would be most fitting for the important station the pupil would expect to fill. The silly superfluities, and useless attainments, the pride of dress, and love of ornament, (the dregs of savage life) which mark the present age, should be viewed with contempt; leaving room for nobler feelings, which alone should be called into action.

To habituate them to domestic affairs, they should be required to attend to the Temple of Wisdom; to keep it in state of cleanliness; to cook the provisions; and wash and make all the

clothing for themselves, and the boys. Their instructors should be persons strongly impressed with the importance of the leading points of my system; and should always remember, that they are rendering the greatest benefit to man, while filling the station of instructor to children of either sex.

The noble doctrine of Universal Brotherhood, should be systematically and deeply impressed on the minds of youth of both sexes, from the earliest dawn of reason; together with a filial reverence for age, as the only distinction in society entitled to respect.

All the children should attend at the Gardens of Pleasure and Praise, to wait upon their elders. How delightful, on such occasions, would it be, to see well educated children exhibit that retiring grace and modesty, which would then be natural to them!

Six medical professors should reside in this temple, (three in each wing) for the sole purpose of attending to the whole establishment.

At the age of fourteen, the children, both male and female, should visit the trades, manu-

factures, &c., and be allowed to select such trade or profession, as might be most agreeable to them.

The other parts of the Temple of Wisdom, should be set apart for men of genius, whatever might be the point to which that genius was directed. It should be planned out with studies, libraries, and other conveniences for them; and they should have every thing allowed them that was necessary to the proper development of the powers of their minds.

That all men might receive the reward due to their exertion, the fruits of their genius should be exhibited in the Garden of Praise.—There the Sculptor should place his statues; the Artist his paintings; the Poet should recite his verses; the Astronomer open to all, the beauties of the celestial world; the Composer delight with his music; and the Elocutionist prove the utility of the efforts of some genius, who had too much modesty to do it himself. Thus would all men of genius meet with the applause due to their talents.

In the Temple of Wisdom should also be the

Printing Offices, that Authors might have their works printed and distributed round to the inhabitants, and thus receive their just meed of praise.

RELIGION.

I have now to speak of Religion, the greatest blessing possessed by man, yet by man made the vehicle of injustice, deception, rapine, and murder. Under the mask of religion, men have inflicted on each other the greatest injuries, and converted the blessing into the worst of curses. This misuse of religion arises solely from the circulation of money; for if no money existed, there would be an equality, and consequently those feelings which now spur men on to commit the worst of crimes, would then most decidedly wither away.

To erect on the basis of the existing christian establishments, a superior system, pure in all its points, and remarkable chiefly for the simple regularity of its construction; having no discordant parts, but so harmonized, that men's

minds might rest upon its doctrines with perfect tranquility; in which no mystery, nor doubts might exist, to cause a difference of opinion upon those minor subjects, which (though in themselves of little or no importance,) so frequently excite the most complicated disputes, would indeed be a "consummation devoutly to be wished," and it would be my object to bring the society as near to that "consummation" as this life would allow.

I shall first give a glance at the christian religion as it now exists. How very few act up to its doctrines in every particular! Indeed, what man, in the present system, is so placed, with regard to circumstances, as to be enabled to live according to its dictates? What differences of opinion exist; producing the greatest variety of ill will and prejudices! What a wretched perversion of true religion, to unite it to civil concerns! When religion is the brightest ray transmitted from heaven, to give light and happiness to this world, to make it an instrument in the hands of kings and princes to mis-rule their subjects, is a crime of the deepest dye. When the mind

wanders over the history of past events, it is lost in horror to find, that men have made religion the means of deluging the earth and seas with blood. The fanaticism of one man, the religious bigotry of another, or the ambition of a priest, has produced all the accumulated horrors of war upon war, and pestilence upon pestilence.

Short sighted, miserable men! what has all your fanaticism, your bigotry, and your ambition produced, but the worst of misery to your fellow mortals! But we need not look back to history, it is sufficient to look at the present time, to prove the extent of the ill will aroused in the minds of men towards each other, while eagerly grasping at that shining metal, which dazzles the understandings even of the teachers of religion. Behold an Archbishop, tempted by the love of gold to break that commandment which he has sworn to teach, and feasting on his twenty, thirty, or forty thousands a year; wrenched by the stern decree of the tithe law, from the earnings of the industrious or the poor! Do we not hear of prosecutions for non-payment of tithes? Do we

not see men dragged from their wives and children, and cast into prison for the same cause? It is this which brings the established religion into contempt; it is this which produces Atheism, and Deism, and above all, dissenters from the establishment; it is this that produces the ill will, the uncharitable feeling, and hatred one to another, which now pervade all classes of mankind with regard to matters of religion. Nor are, as I have said, even its ministers exempt from the baneful effects of the love of money. Those who are styled "priests of the most high God," whose business is to propagate his truth, and to set an example of the contempt in which the "unrighteous mammon" should be held by every follower of him, who said, "lay not up for yourselves treasures upon earth," stand in hourly danger from its contaminating influence: and the different ecclesiastical offices from Archbishop to Curate, on account of the superfluity or lack of riches, which distinguish those who hold them, instead of raising in their minds the pure, meek, and humble spirit of religion, serve but excite pride, envy, and covetousness.

And when the differcnt sects of religion are analyzed, we find them mostly actuated by the same spirit. For some worldly benefit they are hypocrites; they assume religion, either to conceal crime, or to obtain gold. Few are actuated by the genuine spirit of religion; selfishness pervades their minds. The wish to be thought greater or better than our fellow men, produces most of the ideas that are found to direct or control the ruling passion in every breast.

Religion, viewed generally, according to the present system, is only assumed: few really feel the power of it; and those who do, through the demoralizing effects of the present age, are too often drawn back to their former vices. Forms and ceremonies are still adhered to: some really useless; enslaving the mind, engendering pride, and, too often, producing the worst effects upon men in general.

Let it be observed, that I have not included in the foregoing sketch of religion as it now exists, any other than that of Christ. I defy any man who has read theScriptures to dispute, that in them are to be found the most beautiful

and perfect laws. The religion of Christ, as pointed out to us in the New Testament, is most simple, and would, if duly observed by all, produce the most beneficial results. Yet, under the present system, that religion is so perverted, as to cause the many evils I have described, and the many diversified opinions which now exist among men. The question may be asked, What is the reason of this?—there must be some grand point of that religion which is entirely neglected; and through that neglect we are now suffering. Yes, my reader, there is a point, a command, which men appear to consider was never in existence. Indeed, I have been told, even by the wise and good, that in the present state of things, it is impossible for men to obey the command. (How strong an evidence in proof of the wretchedness and fallacy of the system!) The command given by our Saviour, to love our neighbour as ourselves, and to do unto others, as we would have them do unto us; when once properly implanted in the human breast, would produce all those happy results to which we are now strangers; would set in order the vast machi-

nery of nations, which is now wholly deranged, and harmonize those discordant jarrings, that are every where to be found. The bad passions and miserable feelings that are ever rising in the human heart, would die away; and in their place would spring up all that is benevolent and philanthrophic. When this was accomplished, a new era would flourish on the earth. Then let Brotherly Love be implanted in every mind—let its delights be opened to all by the preacher; sung by the poet; and drawn on canvas by the painter; as the first steps towards a renovated state of society.

As religion, acting strongly upon mens' minds, has hitherto been made the means of producing innumerable miseries, so would I make it act in future, that no sacrifice should be considered too great, when brought into competition with the good of mankind. Extreme love to God and to our fellow man, will alone produce the purest and simplest religion. No forms or ceremonies are needed to debase or shackle the mind; no pomp to foster pride, nor superiority to excite envy: but it should enlighten the mind, and elevate it to a celestial joy.

As, in the new system, there would be no sin, the fear of punishment in a future state, would be erased from the mind; and consequently praise alone would be given to God, for giving us in his mercy a Saviour, who at that blissful period, would pour out the residue of his spirit, so that his kingdom should come, and his reign be over all the earth.

Youth, at the age of ten years, when the mind could comprehend the nature of the great plan of redemption, the great benefits and blessings they were receiving, and the wretched state of human nature, that required so great a sacrifice, should have these truths so brought home to their minds, as to lead them deeply to reflect upon the greatness of God, and the goodness of the Saviour: this should be so done, that it might not produce any wish to live under the old system, but only to look upon it as a state of misery, from which mankind had happily escaped.

At the age of fourteen they should be permitted to converse with men of superior age, and allowed to attend the solemn service that would be performed in the Garden of Praise,

and partake of the sacrament, which should be regularly administered every sabbath, in remembrance of the great sacrifice, through which they experienced so much true happiness.

At each corner of the Garden of Praise should be erected a Temple: and to these temples all should resort on the sabbath: as men would require no warnings nor threatenings, with respect to the future consequences of sin, no other service would be needed, than solemn and heart-felt thanksgiving and praise. Every one should be taught the power of harmony in his youth; so that the most sublime and solemn effect might be produced, both by vocal and instrumental music.

In the course of the day, those who wished to return thanks to God for benefits received, should, at certain hours, rise and offer up their prayers: and any pair who wished to be united, should come forward, publicly exchange their vows with each other, and solemnly unite, in the presence of the whole congregation.

One day in every week should be wholly devoted to God. No work whatever should be done by any person on that day; it should be

a day on which all should turn their thoughts to that world to which we are hastening; where it will be an eternal sabbath.

All men would see the necessity of daily praise and prayer; and it would be seen that, in the new system, "old things" would entirely "pass away, and all things become new." Every sin would be rooted out, and lost in the change; every thing that the eye now sees,—empires, cities, and towns,—would disappear as the system advanced; sciences now in their infancy would be brought to perfection, and sciences yet unknown, discovered; so that every thing we now have an idea of, is as nothing to what would then take place; my mind cannot encompass the effects it would produce, for when it tries to grasp at a small portion of its superiority to the present state of things, it is lost in the contemplation. Within the new system would be found the most perfect state of real happiness, which the finite mind could comprehend—even that kingdom promised in Holy Writ. Reader, do not consider that I am going too far: do not suppose me a fanatic, or a visionary! Do we not, in the Lord's

prayer, pray for that kingdom? Do we not read in the Scripture of such a kingdom, promised in the plainest terms? How is it to be brought about? By the agency of man. The great God will, in his mercy, place this within the power of human means to accomplish. For He has spoken, and it shall be accomplished. Then let man, in gratitude, use the means now offered him, to effect this noble object, and quickly shall,

> "——the kingdoms, the kingdoms of this world,
> Become the kingdoms, the kingdoms of our God."

I feel no hesitation in saying, that even if but twenty men were to join, and act upon the principles here laid down; and, according to their circumstances, train up their children entirely in pursuance of my system of education, they would lay the foundation of God's kingdom, and their children would form a part of it.

For the further advancement of Religion, as the basis of this system, persons should be allowed to travel to distant parts of the world; where they should do their utmost to bring the inhabitants to a knowledge of the truth as con-

tained in the Bible. Every means should be furnished to these Missionaries, to enable them to form similar societies in all parts of the world. The Bible should be printed and distributed gratuitously over the whole earth. That love towards man, which would be so deeply implanted in every breast under the new system, should be allowed to operate everywhere, so that no dangers might deter, nor any obstacle prevent, the endeavours of the Missionaries, to bring about the desired effect: but Missionary upon Missionary should go forth, to teach mankind where true happiness might be found, and to prove to all the world that co-operation, love to one another, the utter abolition of money, and a firm reliance upon God and his promises, are the only means that will produce permanent enjoyment in this life: that if these means were employed, all earthly honors, as well as all wretchedness, misery, slavery both mental and bodily, war, and those innumerable other evils, which now exist, would soon vanish from the earth; and that, upon the ruins of the old world, a new one would arise, superior in all its parts. The

mind of man, which is ever grasping at new attainments, would (under such instructors) become more refined; the power of truth would aid their persuasive eloquence, and nations might then be said to be "born in a day."

Thus, if money capital was discontinued, and extreme love to God and our neighbours, deeply impressed upon every heart; would all men be constrained to believe in the Scriptures. God, beholding from his high abode, the efforts of man, to shake off the yoke with which he has been galled these six thousand years, would surely smile upon those efforts, and, in mercy, pour out his spirit upon all flesh; encouraging man to wait in humble preparation for the coming of the Saviour's kingdom.

And, O my reader! what a blissful period would burst upon the wondering gaze of a delighted world! All flesh would behold, with astonishment and gratitude, the stupendous power and goodness of God. The soul of man would be lost in extacy and surprise—Hosannas would fill every tongue—while unalloyed praise and thanksgiving would come from every lip.

Think not, my christian readers, that times of toil and trials would be always necessary. I know full well, that they are now required to fit us for eternal glory; for if God was not pleased thereby to loose us from that heavy shining metal, it would weigh us down to eternal misery. Such is its worldly nature, that it would fetter and defile our souls, and totally unfit us for a blissful eternity. Oh! open your eyes, and see the chain by which Satan has bound you; and when you see it, burst it asunder by one vigorous effort, trusting upon your Saviour; and though it be like the seven green withes, with which Delilah bound Samson, yet you, like Samson, shall then "break it, as a thread of tow is broken, when it toucheth the fire." Let your ministers and preachers proclaim this to the world.—Let them shew to all, that, by a simple act of man, trials and toil may be driven away, leaving behind them a sabbath of rest. Then will those petty differences, that now exist, be buried in oblivion: then will the different sects of Religion shake hands, and exclaim,—"Behold the day of the Lord!" Then will the

Mahometan, the Papist, and the Pagan, be swept away by the besom of truth; the Jews brought in with the feelings of the Gentiles, and all the world become one Brotherhood.

CONCLUSION.

HAVING now brought the Development of my system to a conclusion, it remains for me to point out the way in which that system might be most easily reduced to practice. This I shall presently shew: but in order to induce men more readily to come forward, and lay the foundation of a change so desirable, allow me first to recapitulate the blessings which would follow its accomplishment; and, with that view, I will ask you to join me for a moment, in contemplating the sentiments which would rise in the breast of a stranger, on entering a community, regulated according to the principles laid down in this work.

Behold him, then, on entering the town, met by a courteous youth, who, with a modest grace, the result of that superior mode of education which has been described, conducts

him from place to place, and answers all his eager enquiries in the most ingenuous manner.

First, he takes him to the manufactories, or the workshops; where he sees man labouring hard at some employment, which he knows to be requisite for the general good; or, beholds him straining every nerve, to perfect some grand discovery: with happiness sparkling in his eyes, and joy beaming in his countenance, at the delightful conviction, that he is exerting himself for the benefit of his fellow-creatures. Next, he accompanies his conductor, in his hours of amusement, to the Garden of Pleasure. If he is a youth of gay habits, he leads him to the Dancing Hall; where he invites him to join in the dance, while the joyous strains of music enliven his heart. If the youth is sedate, he takes him to the Reading Rooms; where his mind can range over the events of past ages, or delight in the regions of prose and poetry. If the stranger delight in music, or eloquence, he leads him to the Amphitheatre; where his mind is lost in ecstacy, amidst the softest and sublimest strains

of music, or raised to admiration, at the matchless powers of the poet and the orator. In the Gardens, the sublimity of nature calls forth praises to his Creator, and the beautiful effects of Art strike him dumb with admiration. If he loves to behold the diversified and enlivening charms of rural scenery, the youth leads him to yonder summit; where, on the terrace, that overlooks the surrounding country, he beholds rural walks, adorned with splendid edifices, and numberless mansions. If he asks, "To whom do all these belong?" The youth tells him, "To the society,"—that they are as much his property as another's, and whenever he feels inclined to make use of them, he is at liberty to do so.

Leaving his interesting guide, the stranger seeks the elders of the society. If he prefers conversation, he goes with them to the Conversation Hall, where he is surprised to see the tables spread out with wines, and delicacies of every kind. Looking around, he views with admiration, the elegant simplicity with which the building is decorated. He finds the conversation refined, animated, and delightful. No boist-

erous mirth, no irreverent jest prevails, but from the lips of all around him flow instruction, and delight; while the bright sallies of the imagination are conducted with harmony and moderation. Here he is waited on by youths between ten and fourteen years of age; whose graceful modesty and attention delight him, while he is astonished at the filial reverence and ready obedience evinced by them toward their seniors.

He next attends the Garden of Praise, on the sabbath. Hark! What delightful strains are those that steal upon his ear? They are the Hosannas of children, chaunting the sabbath morning hymn. See that old man on the right hand; who, appreciating the blessings that surround him, is openly praising his Creator! Mark that youth sitting in yonder alcove, at the foot of the fountain, on the left; who is raising his voice in the sweetest melody, while he strikes the instrument in his hand with the touch of a master of harmony. Now the stranger enters the Temple. The solemn peal of the organ, as it rolls across the edifice, strikes his heart with awe: the gentle and sil-

very voices of the singers, pierce into his soul, and raise it to the Deity. Suddenly, every voice is hushed: one of the seniors rises, and opens the service by solemn prayer. Now they form themselves into parties, and partake of the sacrament, with feelings of joy not to be described; while music's sweetest strains gently carry the soul, in imagination, far beyond this earth.

In the afternoon, he beholds the eager youth, leading the willing maid to the Hymeneal Altar. No dark prospects of futurity cloud their day of happiness, or dim their view of enlarged, uninterrupted felicity. At length evening arrives; and, while music once more fills the air with melody, he sees all return to their houses, with hearts filled with thanksgiving, and mouths with praise.

On the morrow he attends the Government Hall. The elders are debating an affair of great consequence. What is it that demands such deep deliberation? It is a deputation from a neighbouring community, with proposals to the young men, inviting them to join a party of Missionaries, in attempting to establish

communities in Africa. The task is arduous, but listen to the animated language employed on the subject.—"Who can be so selfish, as to refuse his aid, to procure for others, those blessings, which he so lavishly enjoys; and which are in his power to bestow?—"None," "none!" resounds from every side; "We give our united and cordial assent to the proposition, let the invitation be printed, and sent to the inhabitants!" Now our stranger walks through the Town. Mark that fine manly youth, with what pleasure he reads the announcement! Notice that group of young men, with what eagerness they prepare to obey the mandate! "We go," say they, "to conquer the evil passions of men; and we will achieve the victory, for it is the noblest field in which fame can be won!"

He now visits the Schools, and sees the children all joyous and happy, delighted with the instruction they are receiving. Then, entering the dwellings of several of the inhabitants, in different parts of the town, he is charmed with the cleanliness and order that prevail throughout: he views the tastefully decorated

rooms, and is delighted with the possessors of them. There the mother is seen, gracefully occupying herself, in whatever will give pleasure and happiness to her husband and children. Her eldest daughter is assisting her, while strong and healthy infants are playing about the room.

And now he walks to the Temple of Happiness. There he beholds the cheerful old man, employing his thoughts on "another and a better world." Mark, how perfect are his intellects! how upright his form! and though his locks are bleached by time, still a serene smile of happiness and content plays on his countenance. See, how attentively the youth on his left observes him, anticipates every wish, and listens with respect to his heavenly discourse, which contains lessons never to be forgotten! they speak of universal love here, and eternal bliss hereafter.

Here let me close the picture, and ask the rich and titled man, If riches, or power, ever purchased such happiness as this? no: they envelope him in a cloud, which he must chase away, before he can become wise or happy.

He is enslaved and tantalized by a power, which he must know, ere he can resist it. It is the want of this knowledge that is the barrier to the attainment of perfect freedom, consummate wisdom, and true happiness. Ye rich and mighty of the earth, ignorance is the cloud that envelopes, and gold is the power that enslaves and tantalizes you! Do you ask proof of this? Is it not true, that you spend your time in the trifles of an hour, and waste it in silly pageantries and mockeries? Your wisdom is turned into foolishness: your speeches uttered in the senate, night after night, for what you term the good of the nation, tend not to secure the country's weal; for your ideas, your actions, and your time, are all taken up in the pursuit of that which is your bane: so much are you enslaved by gold. Divest yourselves of this worthless dross, and let the grand truth, that our own real happiness consists in bestowing happiness on the greatest number of our fellow creatures, be deeply impressed on your mind; and at once exert your powers to let every action evince the depth of that impression. Let every

object, but the vast one of abolishing Individual Property and the accumulation of money, and promoting Brotherly Love in their stead, be laid aside. Form communities, build schools, and let cheap knowledge go forth among all classes of the people. Then will thousands in your time, and millions yet unborn, bless you for the joy they will experience through your means; and proclaim aloud, the names of their benefactors; while distant lands shall echo to the sound, and future ages repeat them with admiration.

I have now to answer the question, Which are the quickest and best means that may be employed, to bring such a superior system into active operation? They are these: First, let men of benevolent, and philanthropic principles, who, although they possess property, are also blessed with noble minds, (for some such there are even in the present depraved times) and would gladly soar above the mean, grovelling passion for gold, the sordid covetousness of the age; in whose breasts, feelings of humanity, and sympathy for their fellow men, abound. Let such men, I say, view with unprejudiced eye

the existing system, through all its ramifications, and compare it with the one now laid before them; then, let them turn and behold the beautiful harmony in which all inanimate nature exists,—the blessings ever offered to man. Again, let their thoughts pierce through the skies, into the heaven of heavens; and behold, with reverential awe, the King of Kings, the great Omniscient, watching for the least indication of man's endeavouring to free himself from the errors by which he is enslaved; and, through the mediation of the Saviour of mankind, pouring out his spirit upon him, and bringing him out of darkness into his marvellous light. And when they are thus convinced of the extent of the blessings withheld from them, by the present demoralizing constitution of society; let them come forward boldly, as the benefactors of mankind: for if two hundred such men were to unite, and give their money, time, and talents, how soon we should see that happiness which I have already described, diffused on all around us. Methinks I see many of my readers start back at the proposal, their minds still clinging to their

darling gold, like a dying man to life; they cannot break the spell. "What! live without money? it is impossible!" says one: "Human nature is too bad to be so changed," says another: "It never has been, and never can be," says a third. And is it a small thing for you to be the chosen few, that shall give, not only earthly, but heavenly happiness, to millions in future ages, that you bring forward such weak and futile reasons as these, for the support of your sordid dust? Away, away with them, and let your better feelings operate, while I open to you the simple means required to bring about the desired object.

The before described individuals should, in order to commence a society, each give, either raw or wrought materials, or money, to the amount of £500. Those donors, who besides their money or goods, also gave their time and talents to forward the cause, should be considered governors for life. The amount of the capital thus raised would be £100,000.; part of which should be appropriated to purchase land, and build houses, with a warehouse, assembly room, school, and chapel. The gov-

ernors should select 400 persons of different trades, choosing such only as are really requisite for the support of each other; as tailors, hatters, shoemakers, butchers, bakers, cabinet-makers, smiths, bricklayers, carpenters, engineers, about 50 husbandmen, 20 instructors of youth, with men of literary talents, and printers; adding others as they were able. They might also accomplish much by their own exertions. Thus men of literary and oratorical talent should give lectures upon the new system, in the different towns in England, and endeavour to form corresponding societies, for the enlargement of the capital; and their lectures should be printed and circulated gratuitously over the whole Kingdom. Tradesmen should superintend the materials, which might be laid up in temporary warehouses: medical men should lend their aid to preserve health: and so on. The governors should, above all, see that youth were educated in strict accordance with my plan; and, in the infancy of the society, adopt the amusements, &c. planned out in the preceding pages, as extensively as their means would permit; regulate the hours of work;

issue strict rules for the due preservation of morality; and commission persons to travel, for the purpose of exchanging the surplus productions of the society, for raw and wrought materials. In the course of a few months, factories might be erected, and machinery constructed, so that raw materials only would be required: and, in a short time, the surplus produce would be so much increased, that ships might be hired to carry it to foreign lands; and thus a new source of wealth would be opened, to enable the governors to purchase land and bring more persons into the community. Thus would the society progressively improve, until they were enabled to build a town, according to the plan herein given. Meanwhile, other communities would be gradually forming in different parts: and soon, very soon, would the new and superior system unite the world in one vast family; reigning in the undisturbed possession of perfect freedom, and unalloyed happiness.

BARNET:
PRINTED BY W. BALDOCK.